

JANUARY 3, 1960

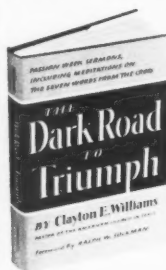


M

ay we suggest these books for your Lenten and Easter reading



PETER MARSHALL'S THE FIRST EASTER. Edited and introduced by Catherine Marshall. All the important scenes and events of Christ's Passion, from the Last Supper to the Resurrection—a drama alternately tender and terrible, but always engrossing, through the words of Peter Marshall. 10P562, \$3.50



THANKS BE TO GOD by Robert Rodenmayer. The author leads the reader to a renewed appreciation of life, the gifts of creation, and the goodness of God. The book has a vivid style, practical application and a deep understanding of the human situation. Illustrated. 10T627, \$2.00

RISEN INDEED by G. D. Yarnold. This book is not a study, but a straightforward and attractive exposition of the belief, which lies at the heart of Christianity, that Christ is risen indeed, and of its foundations in the New Testament. It will help both those who teach and preach. 10R332, \$2.25



THE SIGN OF THE CROSS by O. P. Kretzmann. Lenten sermons on the 9 different signs which reach us from the cross: the sign for forgiveness; of peace; understanding; agony, decision; mystery; power; finality; and His presence. Paper-bound, 10S664, \$1.25



THE CHRISTMAS LIGHT AND THE EASTER HOPE by Frank Johnson Pippin. The theme of this book by a great Disciple minister is the significance of the two great holy seasons of the Christian Church: Christmas and Easter. The book can be viewed as a rich resource for the minister, and as a warm and captivating antidote for Mr. and Mrs. America. 10C745, \$2.50

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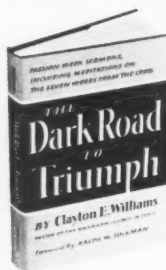


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STRANGE INTERVIEW

by Mary E. Linton

He came to me that cold
and darkest hour
From some far place, I
never knew just where—
A stranger, but his firm
hand spoke of power,
I simply raised my eyes
and found him there.
As two lone travelers on the
road we met,
In this, my hour of great-
est need . . . a friend.
His eyes burned with a light
I can't forget,
His voice will give me
courage till the end.
I did not need to talk . . .
he understood;
I somehow knew that he
had suffered, too,
And afterwards, his face
so kind and good . . .
It strangely seemed fa-
miliar, and I knew
If I had looked, before he
crossed the sands,
I might have seen the nail
scars on his hands.

Published in The Kansas City Star

A JOURNAL OF NEWS AND OPINION

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PRAYER WITH PURPOSE

by Jack A. Oliver

A Faith to Live by

THE experience during the serious illness of our daughter this past summer has demonstrated to me the great possibilities that lie in mobilizing vast numbers of believing, trusting Christians into a spiritual force.

Today we hear talk of the "fire power" of airplanes, tanks, ships and armies. We need to begin to think of the "prayer power" of believing, dedicated Christians.

Word soon spread about this illness. Immediately promises to pray came by telephone locally and long distance, by telegram, by word of mouth and by letter. They came from our own church friends in Cedar Rapids, from prayer cells with which we had been associated in many places and some of which we had not known, from the school of missions in session in Crystal Beach, Michigan, from Missions Building in Indianapolis, from one just boarding a plane for Europe, from young people in Conference.

All of these prayers are deeply appreciated. Now our daughter's recovery is complete. This has made me realize that this same widespread, fervent demonstration of concern and prayer might well be mobilized for any and every Christian purpose: Before and during our International Convention; during May and June as we come to the close of the missionary year; as we launch and carry out the Decade of Decision. Calls to prayer could be sent out as a "flash!" in some way by our brotherhood leaders.

Let us decide here and now that we will be *praying* Christians in our churches and in our brotherhood. There are criticizing, factious, knocking, kicking, indolent church members; but we will be the *pray-ers*. And with praying Christians there will be victory, growth and effectiveness in our churches, in the brotherhood and the church at large.

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Salute to

THE CHRISTIAN

by Winfred E. Garrison

THE editor has already pointed out that the change of this paper's name is really a return to the name it bore for nearly a decade before that long period of about seventy-five years during which it carried the familiar and honored name of *The Christian-Evangelist*.

My father, J. H. Garrison, had been editing the *Gospel Echo* (monthly), first at Macomb, Ill., then at Quincy, Ill. He acquired and absorbed a paper called *The Christian* which had been briefly published in Kansas City, brilliantly but rather erratically edited by a group of the best brains that Missouri Disciples ever included—Alexander Proctor, G. W. Longan and two or three others of similar caliber.

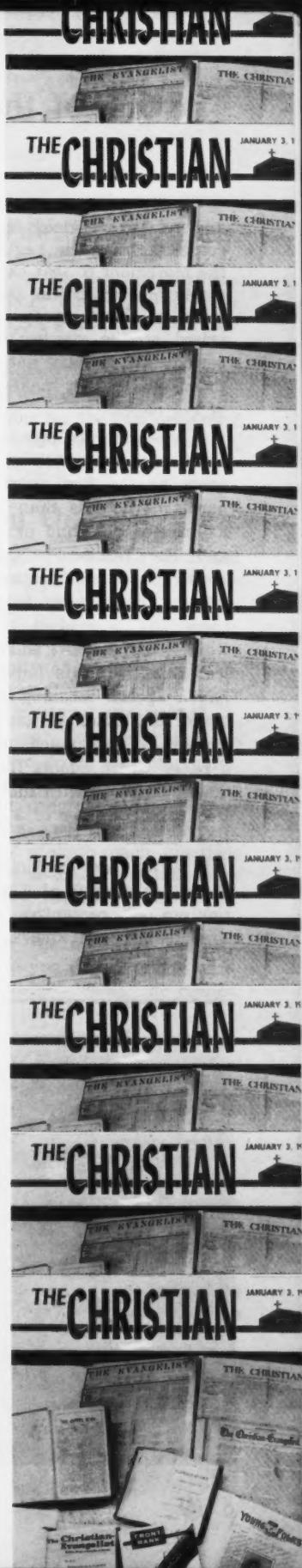
The combined paper, now a weekly under the sole editorship of J. H. Garrison, bore the double-barreled title of *The Gospel Echo and Christian*. Such clumsy names sometimes serve the temporary purpose of merging two subscription lists, but they seldom last long. Within a year this one was simplified to *The Christian*, and in January, 1874, its office was moved to St. Louis. There and under that name the paper and its editor began to acquire national influence. A merger with *The Evangelist* in 1882 produced the

hyphenated name under which the paper grew to greatness.

Filial piety would commit me in advance to appreciation of the restoration of the old name under which my father won his spurs as an editor. He was always insistent on the hyphen in the name the journal bore during all but the first years of his editorship. Doubtless this was partly because it guaranteed the substantive character of the "Christian" part of the title and so perpetuated the entity of his element in the merger.

He never liked to have the paper called "The Evangelist." But I think it was also partly because he realized that, while the encouragement of evangelism was an essential part of the function of a religious paper, there were also other responsibilities which deserved equal emphasis. A religious journal must not only promote evangelism, or the winning of converts to the Christian cause and specifically to "our movement"; it must also build up the converts in faith and understanding, that the brotherhood might grow in grace and in knowledge of the truth, and in Christian culture and Christian ways of life.

Claude E. Spencer, the scholarly curator of the Disciples of Christ Historical Society, published in 1943 a list of the periodicals of the Disciples of Christ



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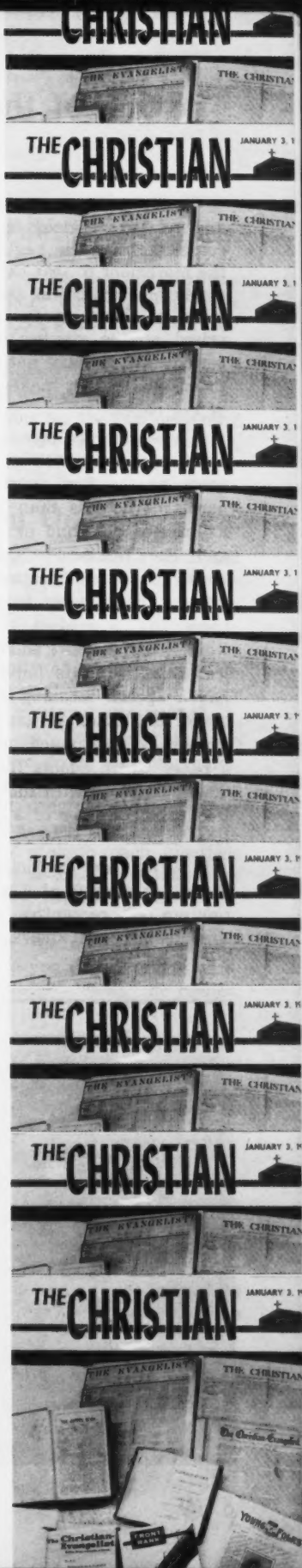
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The Son of the Founder Writes on

Past and Future of "THE CHRISTIAN"

and related religious bodies, as complete from the beginning of the movement to that date as his ample bibliographical skill could make it. Most persons are surprised at the number of these periodicals. I have not counted them, but the list makes a book of 145 pages.

"Christian" is the favorite word among these titles. It appears as the first word in the names of no less than 339 periodicals of one kind or another, and "The Christian," without supplement or modification, constitutes the name of fourteen of these. It is evident that this word, comprehensive and ecumenical as it is in its implications, has a special meaning for Disciples of Christ. It has not become trite with much use. Yet a paper which adopts this name now must do so with full realization of the danger of a possible loss of distinctiveness.

It is my firm conviction that the editorial staff of *The Christian* not only recognizes this possible danger but knows how to

prevent it from becoming an actuality. The escape from this danger is to be found, of course, in developing the full significance of this noble term and making the paper reflect its rich and varied meaning. To adopt this name for a religious journal with complete awareness of its implications is a courageous step.

In a discussion group in my home church the other evening the opinion was expressed that preachers and teachers of religion too often make the mistake of giving strong meat to persons who ought still to be on a milk diet to nourish their infant faith. My answer was that far more often they make the even more dangerous mistake of feeding presumably mature minds with edifying but elementary pap, and thus prolonging their religious and intellectual infancy if not actually alienating them by distaste for such fare.

If this paper is to live up to its newly restored old name, it must deal competently and courageously with the issues with which

the thinking men and women of today are concerned. It must exhibit intellectual vigor in its pursuit and exposition of truth. Mature and intelligent concepts of religion are not beyond the reach of ordinary people, and they are entitled to have such concepts presented to them in their own paper. The Disciples of Christ do not lack writers (and the editor of this paper is one of them, if he will permit me to say so) who can do the kind of thinking and writing that will meet this need.

While we call our churches "Christian" in a special sense, and so expect others to know what we mean when we say we are members of a "Christian church," we are equally aware of the wider meaning of the term. This is the meaning we have in mind when we re-affirm, as we often do, our devotion to the objective of "Christian union" or the "unity of all Christians." We cannot express our ecumenical ideal without using the word "Christian," and we cannot honestly and intelligently use that word without being constantly reminded that it means something more than "we as a people."

This is the great challenge of the paper's new name, *The Christian*. The paper must of course continue to be, in no derogatory sense, a house-organ for "our" churches, a builder of their morale, a channel for the dissemination of news among "our people," and in some measure a promotional agency for those missionary and other enterprises for which we as Disciples of Christ have special responsibility.

Beyond all this, it must live up to the highest level of the meaning of its name and its view must be as broad as the ecumenical scope of that name's full dimensions.



about the author

Winfred Ernest Garrison, distinguished scholar and Christian journalist, is professor of philosophy and religion at the University of Houston. We asked him to say anything he felt "appropriate to this occasion." This article is the result.

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Editorials

Concentration

BEGINNING with this issue, even greater effort than before will be expended to make this journal a herald of the Christian cause.

The Christian has been a part of our name for nearly a century. Our conclusions, based on last year's mail and our own thought are that James Harvey Garrison had the best title of all, in the decade from 1872 to 1882, when he called his magazine simply *The Christian*.

The addition of one or more words to the word Christian, in order to form a magazine title, has been going on for a long time. Alexander Campbell had his *Christian Baptist* in 1823. Barton W. Stone had his *Christian Messenger* in 1826. Isaac Errett had his *Christian Standard* in 1866 and C. C. Morrison gave us the *Christian Century*.

How shall we concentrate, with a name so universally used, so commonly applied to so many people and conditions? The name is worn by organizations, church councils, church papers and is even used as an adjective to describe the world that is to be.

We shall do this by focusing attention upon one historic tradition, our own, and its place in the total Christian enterprise.

The Decade Is Upon Us

JANUARY 1 is not as much of an anniversary in our church life as July 1, for that is when we change the program calendar. Therefore, we are now entering upon the last half-year of our ten-year Program of Advance, the last period of "Appraisal and Forecast."

The Decade of Decision is upon us. Unless we do some fast appraising early this year, there won't be a very difficult job of forecasting to do. Anyone could do it. If we don't find out where we've been, we will know where we are going—we're going nowhere, in terms of advance.

In the church, as in every other walk of life, we build upon the past. Old patterns determine the new. That is, we either continue them, or decide to change them. We have half a year to find out what we have been doing. Much of it has been good. Some of it could have been better.

A grave danger faces the churches, large and small alike. That is, that we will im-

agine that we know the status of our church life, without making a survey, and putting it down on paper. If we ran our business that way it would fail. Dare we be any less careful about the Lord's business than our own?

While you are celebrating the arrival of the new decade on the calendar, it will be wise to lay some plans for the real beginning of the decade for us—the Decade of Decision, July 1, 1960–June 30, 1970.

Open Doors

A FEW years ago, we visited a small and very active congregation which was rejoicing in the recent occupation of a new building.

Everyone seemed to have a responsibility and there was a unity of purpose easily observed. But "everyone" didn't signify very many people. So, everyone was needed.

Then, after some time, we learned that two families had removed from the community. If one had been called upon to name any leaders among that congregation of leaders he probably would have put the manufacturer and the professional athletic coach and their families very near the top. Now they were gone. What would happen to the little church?

Recently, we met the minister. Naively, we asked, "How are you getting along without those two families?" "Well," he replied, "the doors are still open."

Of course they are still open! The doors were open before they went there. It would be no tribute to them to have the church close up when they left. After their years of service, the church was stronger than before, not weaker.

It has fallen our lot to live in many communities in our lifetime. In every congregation with which we have been associated, we have tried to participate in the common life as deeply as possible. In each church, however, there has been a nucleus of faithful workers who have carried on, while others of us came and went.

We who move are the beneficiaries of those who have the doors open waiting for us. If we contribute anything while we are there, it still fails to balance what we receive in most instances. All hail to such an open-door policy.

Editorials

Concentration

BEGINNING with this issue, even greater effort than before will be expended to make this journal a herald of the Christian cause.

The Christian has been a part of our name for nearly a century. Our conclusions, based on last year's mail and our own thought are that James Harvey Garrison had the best title of all, in the decade from 1872 to 1882, when he called his magazine simply *The Christian*.

The addition of one or more words to the word Christian, in order to form a magazine title, has been going on for a long time. Alexander Campbell had his *Christian Baptist* in 1823. Barton W. Stone had his *Christian Messenger* in 1826. Isaac Errett had his *Christian Standard* in 1866 and C. C. Morrison gave us the *Christian Century*.

How shall we concentrate, with a name so universally used, so commonly applied to so many people and conditions? The name is worn by organizations, church councils, church papers and is even used as an adjective to describe the world that is to be.

We shall do this by focusing attention upon one historic tradition, our own, and its place in the total Christian enterprise.

The Decade Is Upon Us

JANUARY 1 is not as much of an anniversary in our church life as July 1, for that is when we change the program calendar. Therefore, we are now entering upon the last half-year of our ten-year Program of Advance, the last period of "Appraisal and Forecast."

The Decade of Decision is upon us. Unless we do some fast appraising early this year, there won't be a very difficult job of forecasting to do. Anyone could do it. If we don't find out where we've been, we will know where we are going—we're going nowhere, in terms of advance.

In the church, as in every other walk of life, we build upon the past. Old patterns determine the new. That is, we either continue them, or decide to change them. We have half a year to find out what we have been doing. Much of it has been good. Some of it could have been better.

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We who move are the beneficiaries of those who have the doors open waiting for us. If we contribute anything while we are there, it still fails to balance what we receive in most instances. All hail to such an open-door policy.

**If We Do Not Teach What We
Believe, We Shall Be No
More Than Feeder Lines for
Other Church Bodies**

TEACH THEM

or watch them leave!

by Lee Hankins

A LADY, who serves her church with great fervor, approached an official board meeting with what seemed to her one of the great problems facing the Christian Churches (Disciples of Christ) today.

"Too many of our young people," said this observing woman, "are being reared in our church to become adults in other churches. They do not receive training or instruction about what we believe. Most other Protestant churches are willing to give them something to hold to, concise statements that summarize their own beliefs or at least beliefs that they can accept. And we are watching them go to other churches in all too many cases."

Thus it appears that the Disciples are going to face a new area of the same old dilemma; in this case, the loss of members for want of a clear teaching position. We see, in one instance after another, our youth leaving their church for another. Some go to college and meet new friends from different churches. Finding their friends so positive in their beliefs and well versed in statements concerning man's relation to God, his Savior and his church they are shaken. All their arguments overcome, they soon find their way into the church of their friends.

In many cases of dating, and the more serious

Lee Hankins is minister of First Christian Church, Bethany, Missouri.

step of engagement, our young people are saying, "What difference does it make what church you are in, as long as you go to one or the other?" In eight years of the ministry I have found very few Disciples who have persuaded a future spouse to accept the Christian Church and a great many who have accepted another church.

Eighty-five weddings will hardly establish a national figure, but it certainly can cause some concern. It is surprising how many of these young adults can adjust to quite different religious bodies. One young lady who became an Episcopalian made the statement, "I feel like I have finally found a church that knows what it believes. More important, I know what it stands for."

A great many more illustrations from the lives of youth in college, high school and marriage situations could be used to see the picture with vivid clarity. Where does it leave us? Must we accept it as one of the results of a religious body dedicated to the principles of unity? Are we to be told "it had to happen" by our critics? What we are to do will depend largely upon our interpretation of unity and denominationalism.

There is no doubt that we are treading dangerously close to denominationalism. Evidence of this is so apparent that it hardly needs vocalizing. The voice for unity and of our losing identity into the one great body of Christ is the one strong foothold we have on the solid land beyond the

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Illustrated by FitzSimmons

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Must we give up our hold on unity to keep our youth within our fold? Is there any way to keep them without giving them a denominational pride and denominational statement of belief? We must first understand that we maintain the position to "be dissolved, and sink into union with the Body of Christ at large,"¹ and not into a multiplicity of different denominational sects.

Looking at unity rightly we see that it, too, demands greater knowledge on the part of our youth as to what constitutes our beliefs. To set forth these beliefs does not put the stamp of denominationalism on us, nor did it on Jesus, even though making them mandatory beliefs surely would. The dangers of becoming a denomination in this area are not nearly so great as through withdrawal in ignorance and resultant bigotry.

The remaining question is, how shall we teach and hold our youth? The answer is not an easy one. The best place to start is to teach them. If the teaching does not hold them then force certainly will not. There are teaching helps available.

What We Believe, edited by James M. Flanagan, is a very good aid in this respect. One young adult class in Bethany, Mo., is starting through this book for the second time in a year, they feel

it so important. Undoubtedly they are not alone.

The new high school elective series will be of help as well as the Bethany Study Course elective series. But let's not fool ourselves. Seldom do books teach by themselves. The greatest need of our youth today is people who are interested in their religious needs and welfare. Ministers, teachers, church leaders and laymen will have to teach the youth the beliefs of the Christian Church (Disciples of Christ) if these beliefs are to be taught.

If our young people are not taught our historic beliefs, we will be no more than feeder lines for the various denominations. We must begin with our children while they are very young, teaching them unity, brotherhood, religious freedom of thought, and Biblical practices which have made us a great brotherhood. People, not books, will have to teach our youth our distinctive characteristics and how we are to lose them into a greater body.

People must do this job that we may avoid the pitfall of becoming just another denomination. People of the Christian Churches must teach our youth that it may be done in a firm and positive way, lest we be swallowed up in a complex system of religious groups before we see "the church of Christ upon earth" as "essentially, intentionally and constitutionally one."²

¹"The Last Will and Testament of the Springfield Presbytery," quoted in Garrison and DeGroot, *The Disciples of Christ, A History* (Christian Board of Publication, St. Louis, 1948), p. 109.

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Willard Wickizer Makes Plea at Council Meeting

Goal: Christian Nation

ATLANTIC CITY, N. J.—A National Council of Churches official called here for a six-year "comprehensive study of American life" in the hope of producing a long-range program for co-operative Protestantism and making in the U. S. a "truly Christian nation."



Dr. Willard M. Wickizer

Dr. Willard M. Wickizer of Indianapolis, NCC vice-president for home missions, also suggested a reconstruction of the council "along more realistic and effective lines."

He addressed the first joint assembly of the council's Divisions of Foreign and Home Missions. Formed in 1950, the NCC represents 33 Protestant and Eastern Orthodox communions with more than 38,000,000 members.

Dr. Wickizer proposed that the study program, which would look ahead to the end of the century, should get under way with the NCC triennial General Assembly at San Francisco, Calif., Dec. 4-9, 1960.

In connection with the study he also urged the convening of a "Convocation on the Mission of the Church in America" in 1963, which might be attended by as many as 10,000 Protestants.

Dr. Wickizer said he hoped the study and convocation would result in a "greater understanding of the milieu in which the American churches will have to operate to the end of the century." In addition, he continued, there might emerge a "greater sense of partnership in the Christianization of the nation. One might even dare to hope [for] a truly Christian nation in the not unforeseeable future.

"As long as I can remember we have been at cross purposes concerning just what it is we are endeavoring to achieve through our interdenominational fellowship," Dr. Wickizer told some 600 delegates.

Dr. Wickizer emphasized that he could not see "how any intelligent Christian can believe other than that a united Protestant witness and min-

istry will be required to an ever increasing degree if America is to become a truly Christian nation."

● Our Churches Participating Important Ecumenical Conference in Australia

MELBOURNE, AUSTRALIA—In perhaps the most significant ecumenical assembly to be held by churches here, the first National Conference of Australia Churches will be held Feb. 2-11.

Representatives of twelve Australian church bodies will come together for the first time in an assembly of this type.

Four hundred and fifty delegates will reside in five University colleges throughout the period of the conference. They will meet each day in sessions as they seek new understanding on a number of domestic, social, national and international problems.

At the conclusion of the conference there will be informal discussions on church union. Already Churches of Christ (Disciples) have had discussion on and general approval of merger negotiations involving several church bodies.

Dr. Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples), reports that some 15,000 have registered to attend sessions of the National Conference and it has been estimated that 30,000 may assemble.

Rowland Morris, a vice-president of the World Convention who lives in Melbourne, is on the committee which is responsible for the program.

Delegates will assemble into five commissions to consider the following subjects: (1) The Authority of the Word of God; (2) The Evangelistic Responsibility of Australian Churches in Their World Setting; (3) Ethical Problems of Economic Aid and Technical Assistance; (4) The Life of the Church in an Industrial Community; (5) The Life of the Local Congregation.

Delegations are to come from the following churches: Church of England, 150; Methodist, 70; Presbyterian, 70; Congregational, 26; Churches of Christ (Disciples), 20; Salvation Army, 20; Greek Orthodox, 12; Society of Friends, 10; Baptist, 8; Lutheran, 4; Russian Orthodox, 2; and Antiochian Orthodox, 2.

Roy G. Ross Hits Moral Decadence

DETROIT, MICH.—Dr. Roy G. Ross of New York, general secretary of the National Council of Churches, blasted what he called this country's "national moral decadence."

He told the council's General Board at a meeting here, that today this moral decadence is evident in the "many signs of a deeply rooted insidious affliction that is sapping the strength of our American people and their institutions."

Delivering his report to the board, the NCC's policy-making body, Dr. Ross digressed to re-examine the "health" of this country's culture "as viewed in the light of the Christian convictions which we profess."

He cited as signs of decadence in the American scene today the "mania for wealth, the exaltation of the profit motive, the substitution of political expediency for honest interpretation of issues, and the assumption by many who can help determine the quality of our culture that the people want to be entertained rather than stimulated to think."

These, he warned, "are turning men away from God and destroying their sense of integrity and ethical sensitivity."



—RNS

EDWIN T. DAHLBERG (left) president of the National Council of Churches, is commissioned by Dr. Roy G. Ross (right), NCC general secretary, at a session of the Council's General Board here before he began his journey to bring Christmas greetings to U. S. armed forces in the Far Pacific. Looking on is Bishop Reuben H. Mueller of Indianapolis, president, E.U.B. Church.



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Sponsored by United Church Women

World Day of Prayer March 4

Today's technical triumphs in communications are at last bringing the world's people closer together. But for almost half a century, hundreds of thousands of Christian people in many lands have been linked together spiritually for 24 hours each year during the World Day of Prayer.

Since 1887 when a group of Presbyterian women designated a certain day to pray for missions, the observance has grown to encompass 145 geographical areas on six continents and their neighboring islands "to unite all Christians in a bond of prayer."

Beginning in 1941, it has been one of the most solemn responsibilities to which United Church Women are committed. Since then, women of a different country each year have prepared the World Day of Prayer worship service and chosen its theme. For 1960, this was done by the Women's Inter-Church Council of Canada under the title, "Labourers Together With God."

The 1960 observance of the day, which falls on March 4, begins just west of the International Date Line at dawn in the Tonga Islands and circles the globe until the final prayers are offered on St. Lawrence Island in the Bering Sea. Gathering on March 4 in churches, cathedrals and small chapels all over the world, women will make this a day of supplication reaching beyond all national boundaries with the words: "Lord of the world, make all the lands thine own."

Dedicated through the centuries to making a better world, women have always understood the need for spiritual guidance and strength for their duties as wives, mothers, teachers and pioneers. Because they are also practical, church women in this country and around the earth follow their prayers with offerings on the World Day of Prayer to accomplish the things to which their Christian commitment calls them.

These offerings this year have been earmarked for a variety of causes including maintenance of a migrant ministry in some 33 states, providing chaplaincy service and leadership training in certain government hospitals and schools, financial backing and technical knowledge for overseas broadcasting and undergirding the Lit-Lit program, monetary support for eleven Christian colleges for women in the Far East and scholarships for foreign students to study in the United States.

In addition one of the newest projects in the churches' overseas

work to win World Day of Prayer support is an expanded Christian broadcasting service. Up to \$15,000 from this year's offerings will be earmarked for RAVEMCCO—the National Council of Churches' overseas broadcasting unit—to help build Christian broadcasting facilities in Africa. The unit now maintains studios and transmitters in East Asia and Latin America.

Whether in Austria or Australia, the Fiji Islands or Finland, Korea or Kuwait, Christian women will join on the World Day of Prayer with the twelve million church women in this country represented by the National Council of Churches' general department of United Church Women, and other thousands of women in the Canadian churches as their worship service unites all Christians "in a bond of prayer and Christian fellowship."

New Testament Motto

COLUMBUS, OHIO—Ohio has a new state motto and it comes right from the New Testament.

"With God All Things Are Possible" is the new motto. It is from Matthew 19:26. (RSV): "But Jesus beheld them and said unto them, With men this is impossible; but with God all things are possible."

ICU Gets Prize U.S. Children's Books

LIBRARIAN TANE TAKAHASHI (left) and two student helpers examine the collection of 60 prize American children's books donated to 10-year-old International Christian University near Tokyo by the Zonta Club of Toledo, Ohio, as "good ambassadors" to Japan. The gift by the international women's service organization branch includes all books that have been honored by the American Library Association with the John Newbery Medal and the Caldecott Medal, given annually since 1922 and 1938, respectively, for the most distinguished American juvenile literature.



New Portuguese Bible



—RNS

NEW YORK—Brazilian consul-general in New York, Mrs. Dora Vasconcellos, receives a copy of the newly completed Portuguese translation of the Bible from Dr. James Z. Nettinga, American Bible Society secretary for education publicity. Begun in 1943, the work is the first major revision of the Scriptures in Portuguese since the original translation of the New Testament into that language in 1681 and the Old Testament in 1753. The presentation was made at the 41st annual meeting of the society's Advisory Council in New York.

"THE BIG FISHERMAN"

FORT WAYNE, IND.—Come Double Class of First Christian Church here recently sponsored the showing at a local theater of "The Big Fisherman."

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LIBRARIAN TANE TAKAHASHI (left) and two student helpers examine the collection of 60 prize American children's books donated to 10-year-old International Christian University near Tokyo by the Zonta Club of Toledo, Ohio, as "good ambassadors" to Japan. The gift by the international women's service organization branch includes all books that have been honored by the American Library Association with the John Newbery Medal and the Caldecott Medal, given annually since 1922 and 1938, respectively, for the most distinguished American juvenile literature.



New Portuguese Bible



—RNS

NEW YORK—Brazilian consul-general in New York, Mrs. Dora Vasconcellos, receives a copy of the newly completed Portuguese translation of the Bible from Dr. James Z. Nettinga, American Bible Society secretary for education publicity. Begun in 1943, the work is the first major revision of the Scriptures in Portuguese since the original translation of the New Testament into that language in 1681 and the Old Testament in 1753. The presentation was made at the 41st annual meeting of the society's Advisory Council in New York.

"THE BIG FISHERMAN"

FORT WAYNE, IND.—Come Double Class of First Christian Church here recently sponsored the showing at a local theater of "The Big Fisherman."

—RNS

● Guy Inman Leader

N. Y. Cultural Center

NEW YORK—Plans for a \$500,000 community center whose principal purpose will be to deepen and broaden understanding between English-speaking and Spanish-speaking New Yorkers have moved an important step nearer realization.

Dr. Samuel Guy Inman, Disciple who is an internationally known authority on Inter-American affairs, announced that a two-year search for sufficient land in a strategic location has at last been successful.

Dr. Inman is executive secretary of La Hermosa Cultural Center, Inc., a philanthropic foundation which is now raising funds for the project.

Thanks to the cooperation of the United Christian Missionary Society and the congregation of East Harlem's well-known La Hermosa Church, Dr. Inman said, the cultural center is now assured of having as its site a valuable plot of 6,000 square feet on the northwest corner of Fifth Avenue and 110th Street, where once stood a Harlem landmark, the Park Palace theater.

This property was purchased for \$70,000 in 1958 by the UCMS as a site for a new church for La Hermosa's congregation which was forced to vacate their original church in East Harlem to make way for a slum clearance project.

Recognizing the need for a cultural center in the area, however, La Hermosa's congregation has just arranged to purchase for \$265,000 an adjoining property of 8,000 square feet. This is the Park Palace ballroom and catering hall, a community landmark since 1912. The Park Palace ballroom will be remodeled as a church. The United Society will hold the corner plot until sufficient funds have been raised for the center.

Among the sponsors of the cultural center project are: Mrs. Eleanor Roosevelt, Mrs. Ines Munoz Marin, wife of the governor of Puerto Rico, Mrs. Max Ascoli and Dr. Harry Emerson Fosdick, a distinguished minister.

SEMINARY FUNDS

NEW YORK CITY—Union Theological Seminary here has reached \$4,225,000 at the close of the second year of its development program to raise \$16,000,000. Included in this amount is an anonymous gift of \$1,500,000.

NEWS IN BRIEF

PLEA FOR THEOLOGY

MINNEAPOLIS, MINN.—A plea to colleges and universities to offer "real courses in theology" was made by a Roman Catholic priest who spoke at a University of Minnesota faculty luncheon held in connection with Religious Participation Week.

"Theology is the crown and foundation of all sciences," said John M. Oesterreicher, director of the Judaean-Christian Studies institute at Seton Hall University, Newark, N. J.

"If we only teach mental and manual skills, but do not teach meaning, ours is not a university," he declared.

ICU ADDITION

TOKYO, JAPAN—A visiting tour group of prominent North American church women took part recently in impressive cornertone laying rites here for the tower addition to the church of the International Christian University.

The construction project includes enlargement and renovation of the church building. Some \$150,000 was raised for this purpose by the Women's Planning Committee of the Japan International Christian University Foundation located in New York City.

THE NEW CARDINALS

VATICAN CITY—Pope John XXIII has named eight new cardinals, including two Americans, to the Sacred College of Cardinals.

The new appointments were announced exactly one year after Pope John raised the college to 75 members, or five above the normal quota of 70. Four cardinals have died during Pope John's pontificate, but the college now has 79 members, the highest in its history.

The American cardinals-designate are 56-year-old Archbishop Albert Gregory Meyer of Chicago, and Archbishop Aloysius J. Muench, Bishop of Fargo, N. D., 70, who has been serving since 1951 as Papal Nuncio to Germany.

JEWS HIT GAMBLING

MIAMI BEACH, FLA.—Gambling "as a means of raising funds for the synagogue" was opposed in a resolution adopted at the 45th biennial general assembly of the Union of American Hebrew Con-

gregations here.

Delegates, representing Reform Judaism, declared that gambling on synagogue premises was "not compatible with proper synagogue standards."

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This is the first time the society has sponsored concerted reading of the Christmas story as recorded in the Scriptures, a spokesman for the organization said.

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E. STANLEY JONES

LOUISVILLE, KY.—Christian Heritage Day was celebrated by the Protestant churches here Oct. 25 with an attendance of over 19,000. E. Stanley Jones was the main speaker for the occasion. This was the second annual observance under the auspices of the Louisville Area Council of Churches and has proved more successful than the year-long pattern of the annual Reformation Day services. Paul Stauffer, minister of First Christian Church here, is president of the Louisville Area Council of Churches.

FILM CO. MOVES

BURBANK, CALIF.—Cathedral Films, Inc., with headquarters here, has recently moved to its new location at 2921 West Alameda Avenue. The new building will cost approximately \$250,000. James K. Friedrich, president of the nonprofit firm, said Cathedral Films output this year will be three times that of last year.

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Illustrated by FitzSimmons



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by H. W. Bailey

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Brad had been shouldering his way through the Loop's heavy supper-hour traffic, along with hundreds of other hungry workers jostling from the tall buildings. Others, like Steve Rivers, his neighbor, whom he glimpsed in the crowd ahead, were going to night-shift jobs. Brad lowered his head into the numbing wind and hurried to catch Steve.

Then he saw the watch, lying half-buried in the snow. He picked it up. A link in the band had snapped and it had slipped, unnoticed, from its owner's wrist. Steve's watch! Brad couldn't be wrong, because it was exactly like his own, except the band. They had compared watches the day he'd helped Steve set up his new TV antenna.

They had a lot in common. Mechanics, sports, good music. But there was one barrier. Religion. Steve Rivers had no time for Christians. He did tolerate Brad because of their other interests. But their one difference bothered Brad more than he'd indicated outwardly. He'd prayed about the matter, often. There must be some way of winning Steve. But Steve had run across a few "beauties" as he called religious hypocrites, and they'd soured him. "There's nothing practical about religion," Steve had said. "The Christians I see only talk it—they don't show it."

Through the wind-whirled snow, Brad squinted ahead for Steve. But the burly fellow had already disappeared into the skyscraper where he operated a big

beacon signal. Brad glanced at the time. Ten to six. His bus for choir practice left in less than ten minutes. Trying to find a man in a forty-story building in less than ten minutes was impossible. He stuffed the watch into his pocket. He'd have to drop by on his way home.

All through rehearsal worry haunted Brad. He knew that every two hours, without fail, a new carbon stick had to be inserted into Steve's mammoth arc lamp. People's lives depended on that powerful tower signal. How was Steve making out without his watch?

Choir dismissed, Brad dashed to catch the bus. The winter storm had slowed traffic, and it was a fifteen-minute ride to the loop even in good weather. Already it was twenty-five minutes to ten.

At ten, Steve should climb to the top of the beacon and insert another carbon. Oh, Steve would get along all right, he chided himself. If Steve knew he was sputtering this way he'd probably laugh and call him "Worry-wonder—the eighth wonder of the world."

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Finally entering the lumbering bus, Brad caught a flash across the night sky. See, he told himself, Steve's on the job and doing all right. Go on home—don't worry yourself about it. Steve'll get along. You can return his watch any time.

An unexplainable uneasiness persisted, however. And when the bus stopped in front of the Tower Building, Brad got off, went into the lobby and caught the elevator to the top floor.

When the fast-rising cubicle slithered to a stop, Brad rushed down the corridor, swung open a small door and stepped into another elevator, a tiny cage which operated from the roof up the

slender shaft to the high beacon platform above. Steve had showed him how to operate it on previous visits. At the top he stepped out into the operator's room, stopped abruptly and scowled. Something was very wrong. Steve, in the next room, was slumped over his work table. He's dead, Brad thought, momentarily paralyzed at the sight. His chest tightened so he could scarcely breathe. At last he was able to move to Steve's side. He placed a hand testingly on the man's forehead. Cold sweat oozed from Steve's brow and from his upper lip. He wasn't dead. Brad shook his shoulders lightly. No response. Steve needed a doctor, fast.

But the beacon light! Time was running out. That beacon had to be kept burning. An airliner with fifty lives aboard might crash with the visibility as poor as it was tonight.

Steve had showed him the whole operation—the supply room, how to load the arc light—everything. He went to get a carbon stick, checking the time as he did so. Three minutes to ten. He'd have to climb that 15-foot ladder yet. Ordinarily that wouldn't take long. But tonight that steel ladder would be coated with ice. The wind would encircle his body like the grasping tentacles of a giant octopus, trying to hurl him to the street hundreds of feet below. No, tonight was no ordinary night.

But there was Steve, inert, needing his help. How could he manage everything? "Help me, God," he pleaded fervently, then went into action. . . .

Brad opened his eyes and closed them again quickly. The brightness of the room startled him. Gradually his eyes became accustomed to the white walls and the brilliant sun streaming through the windows. The high, single bed told him where he was, and raising up on an elbow he looked around the hospital room.

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"Where the Scriptures Speak . . ."

by the Editor

Scripture: Acts 14:19-28.

NO CONGREGATION of Christians is so strong, or doing so much, that it need no longer consider how it may become stronger and do more. Many of us are actually making very weak efforts to fulfill the mission for which we were established.

The purpose of the lesson today is to observe how some of the churches in New Testament times were strengthened and to see if we can learn the lesson for ourselves.

Paul was in Lystra and some of the Jewish opponents came from Antioch and Iconium to see what they could do to forestall the preaching of Paul.

It is not difficult to see why these people felt it necessary to oppose Paul. He was a Jew; he went to the synagogues in the towns which he visited. But he preached that Jesus of Nazareth is the Christ, the Messiah. He told of things which he had seen and heard, from the time of his Damascus road experience. Naturally, those who did not accept the Messiahship of Jesus felt it necessary to try to stop such preaching.

Paul came near to losing his life on more than one occasion, and this was one of them. They stoned Paul, dragged him out of the city, and left him there, "supposing that he was dead." (Acts 14:19.)

We notice that these visitors from out of town did not undertake the whole project themselves. They "persuaded the people" that they ought to get rid of Paul. Does this remind you of

those in our American society who go from city to city, from jail to jail, stirring up peaceful communities, so that one group will form a mob and attack the neighbors? The difference is, I presume, that these Jews were completely sincere in what they were doing, even though they were wrong.

Paul wasn't dead. Neither was he scared. "He rose up and entered the city." (Verse 20.) He went right back into the town which did not want him. We sometimes thrill today to hear a missionary tell of some dangerous exploits, but I gather that most of us prefer to do our Christian work in comparative peace and quiet. Not enough of us go back the second time.

There are some very interesting phrases in the account of what Paul and his companions did after they left Lystra. First, they preached to the people in Derbe, then started back and retraced their steps through Lystra, Iconium and Antioch in Pisidia. As they did this, they were "strengthening the souls of the disciples," as the text put it. (Verse 22.)

This is an interesting phrase. Preaching strengthened the souls of the people. And soul strength is what is needed in order to stand firmly for the right. Physical strength is not sufficient if it is not motivated by inner power.

Second, they exhorted them "to continue in the faith." It is likely that some people were weak enough in their faith to give up in the face of trouble. They may not have used our phrase, "it just isn't worth it," but they

probably had its equivalent. Paul was the man who could give them plenty of evidence that faith was the most important thing.

We notice the expression "the faith" here. This is one of the many times where the body of Christian truth, the Christian religion, we might say, is spoken of as "the faith." If they had been talking about simply "having faith," meaning trust or dependence on God, there would not be any "the" in the expression. This is "the faith" which was delivered, once and for all, to the saints.

The third interesting phrase is the conviction that "through many tribulations" we enter into the kingdom of God. (Verse 22.) So, Paul is not holding out any promise of an easy time for those who took his way. He wanted them to accept the faith, he tried to strengthen their souls, but he told them that the kingdom would be won through suffering.

Another way in which the churches were strengthened was by giving them a semblance of order and organization through which they could function. "In every church" they "appointed elders." (Verse 23.) We cannot dwell at length on this point here, but it is an interesting one to remember. As time has gone on, those of us in the congregational type of church have assumed the right to elect our own elders. Here this was done by the visiting teachers. Notice that it isn't just Paul, but "they" who did the appointing.

The word for elder is the word "presbyter" which is used by still other churches as the name of officials who preside over the life



"Where the Scriptures Speak . . ."

by the Editor

Scripture: Acts 14:19-28.

NO CONGREGATION of Christians is so strong, or doing so much, that it need no longer consider how it may become stronger and do more. Many of us are actually making very weak efforts to fulfill the mission for which we were established.

The purpose of the lesson today is to observe how some of the churches in New Testament times were strengthened and to see if we can learn the lesson for ourselves.

Paul was in Lystra and some of the Jewish opponents came from Antioch and Iconium to see what they could do to forestall the preaching of Paul.

It is not difficult to see why these people felt it necessary to oppose Paul. He was a Jew; he went to the synagogues in the towns which he visited. But he preached that Jesus of Nazareth is the Christ, the Messiah. He told of things which he had seen and heard, from the time of his Damascus road experience. Naturally, those who did not accept the Messiahship of Jesus felt it necessary to try to stop such preaching.

Paul came near to losing his life on more than one occasion, and this was one of them. They stoned Paul, dragged him out of the city, and left him there, "supposing that he was dead." (Acts 14:19.)

We notice that these visitors from out of town did not undertake the whole project themselves. They "persuaded the people" that they ought to get rid of Paul. Does this remind you of

those in our American society who go from city to city, from jail to jail, stirring up peaceful communities, so that one group will form a mob and attack the neighbors? The difference is, I presume, that these Jews were completely sincere in what they were doing, even though they were wrong.

Paul wasn't dead. Neither was he scared. "He rose up and entered the city." (Verse 20.) He went right back into the town which did not want him. We sometimes thrill today to hear a missionary tell of some dangerous exploits, but I gather that most of us prefer to do our Christian work in comparative peace and quiet. Not enough of us go back the second time.

There are some very interesting phrases in the account of what Paul and his companions did after they left Lystra. First, they preached to the people in Derbe, then started back and retraced their steps through Lystra, Iconium and Antioch in Pisidia. As they did this, they were "strengthening the souls of the disciples," as the text put it. (Verse 22.)

This is an interesting phrase. Preaching strengthened the souls of the people. And soul strength is what is needed in order to stand firmly for the right. Physical strength is not sufficient if it is not motivated by inner power.

Second, they exhorted them "to continue in the faith." It is likely that some people were weak enough in their faith to give up in the face of trouble. They may not have used our phrase, "it just isn't worth it," but they

probably had its equivalent. Paul was the man who could give them plenty of evidence that faith was the most important thing.

We notice the expression "the faith" here. This is one of the many times where the body of Christian truth, the Christian religion, we might say, is spoken of as "the faith." If they had been talking about simply "having faith," meaning trust or dependence on God, there would not be any "the" in the expression. This is "the faith" which was delivered, once and for all, to the saints.

The third interesting phrase is the conviction that "through many tribulations" we enter into the kingdom of God. (Verse 22.) So, Paul is not holding out any promise of an easy time for those who took his way. He wanted them to accept the faith, he tried to strengthen their souls, but he told them that the kingdom would be won through suffering.

Another way in which the churches were strengthened was by giving them a semblance of order and organization through which they could function. "In every church" they "appointed elders." (Verse 23.) We cannot dwell at length on this point here, but it is an interesting one to remember. As time has gone on, those of us in the congregational type of church have assumed the right to elect our own elders. Here this was done by the visiting teachers. Notice that it isn't just Paul, but "they" who did the appointing.

The word for elder is the word "presbyter" which is used by still other churches as the name of officials who preside over the life



Meaning for Today

by Herschell H. Richmond

of a number of congregations. I don't think we will get very far trying to blueprint the technical nature of the church organization, from this or from any other passage. The important thing is that the followers of Christ were not left scattered, but gathered into a congregation with responsible leadership.

In the report to the church at Antioch in Syria, which had first sent them out, Paul and the others informed the church of a successful mission accomplished. "God . . . had opened a door of faith to the Gentiles." (Verse 27.)

The Scripture

Acts 14:19-28

19 But Jews came there from Antioch and Iconium; and having persuaded the people, they stoned Paul and dragged him out of the city, supposing that he was dead. 20 But when the disciples gathered about him, he rose up and entered the city; and on the next day he went on with Barnabas to Derbe. 21 When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. 23 And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed.

24 Then they passed through Pisidia, and came to Pamphylia. 25 And when they had spoken the word in Perga, they went down to Attalia; 26 and from there they sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. 27 And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles. 28 And they remained no little time with the disciples.

THE role of the Christian missionary involves much more than simply preaching the gospel and winning converts. Neither is his work completed when local congregations are established. For his labors to bear fruit, his newly founded churches must be nurtured until they become strong and aggressive witnesses for Christ.

This lesson, recounting ways in which Paul and Barnabas strengthened the churches in Asia, points up some specific principles required for an effective witness by our modern churches.

Three major emphases revealed in the itinerant ministry of Paul and Barnabas appear relevant to our present-day mission and program.

First, these missionaries encouraged the disciples by their boldness in witnessing for Christ. It took courage to return to Lystra, Iconium and Antioch where they had been violently abused by unbelievers. Yet this dauntless act gave the disciples an impressive example of earnestness, devotion, and zeal. Little wonder that these converts cherished their new-found faith.

The progress of Christianity today demands, probably more than anything else, a bold, daring and aggressive witness to the fundamental teachings of Jesus.

Our generation, to be sure, has experienced a revival of religious interest unparalleled in history. Yet, has this increased popular interest made Christianity vital? Has it nerved the church to stab the consciences of its members with the moral and ethical prin-

ciples which Christian faith proclaims? Has it served to lift our community life any nearer to the level envisioned for a truly Christian society?

The strength of a church, obviously, does not consist of impressive membership rolls, large budgets or even favorable status in society. To be strong a church must arouse, and often inflame, its constituents to tackle the incisive demands for Christian living and practice.

Second, Paul and Barnabas strengthened the churches in Asia by selecting and training leaders to carry on this vital witness. This has been a major emphasis in our churches for the past decade. Now that we are appraising our accomplishments, possibly more effective organization in functional and program areas may be achieved. If our appraisals probe deep enough, however, they may reveal an area of training which we have sadly neglected.

Discerning insight indicates an appalling need for instruction of our members in the basic tenets of Christian faith. This is the kind of teaching which may well be the focal need in our churches today.

Third, Paul and Barnabas gave major emphasis to "strengthening the souls of the disciples." For a church to be strong its individual members must be thoroughly grounded in their convictions of what constitutes Christ-like living.

HERSCHELL H. RICHMOND is minister of First Christian Church, Minneapolis, Minnesota. On February 1 he will become assistant editor of adult publications for the Division of Church School Literature, Christian Board of Publication.



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from a woman's point of view

Africa Is Beautiful

by Mrs. James D. Wyker

AN OLDER friend once said, "If you can't afford to travel, read books about other countries!"

Last summer I enjoyed letters from friends who were traveling. One of the most interesting reports came from Mrs. Russell Putnam, past president of the International Christian Women's Fellowship. Her husband was going to Europe on business and she went along.

She wrote me last summer from Bolenge, in the Belgian Congo. I would like to share her comments.

"You cannot visualize it here at Bolenge but even if I tried I couldn't describe the beauty of it! We had heard about the work here, the people, the school, and so on—but no one ever told us how beautiful it is! The guest house where we are staying has a big window on three sides and from each one we get a view of the Congo.

"Needless to say, our hearts and heads are fairly bursting with the things we are seeing, feeling, and learning. We have our meals with a different family each day and learn about the work they are doing. *How I wish that more lay people like us could have this experience.*

"Georgia Bateman is one of the most interesting personalities here. She may be up in years but she moves like a girl! This morning at six she went by on her bicycle to deliver the seventh baby so far this week! She has fourteen more due any day. If she were not here to help, these women would have their babies without help and of course many babies and mothers would die.

"The young couples out here are so superior. We really are most impressed with them.

"Time out . . . a huge thunder storm has just arrived. You should see the river. It has turned to silver! . . .

"Grace and I went to a CWF meeting yesterday. We arrived early and the drum was beating—telling the village women that there were strangers attending and to hurry. The women came with

babies on their backs and leading two or three others as well. The one who was to read the scripture (James 1:5) handed the baby girl to her little brother (he couldn't have been more than four years old) and he carried her outside until the reading was over.

"Rosa [Rosa Page Welch] would be interested to know that they sang the "Amen" song that she taught them. The women came out with a loud 'Oh' when I told them that Rosa was my friend."

Mrs. Putnam finished her letter by saying: "Next Tuesday we go by truck and boat to Lotumbe. We are sorry that Dr. John Ross will not be there but at least we will see the hospital and hear about his work."

I am sure by this time many Disciples have read the new book, *AFRICA DISTURBED*, by our own Myrta and Emory Ross. As Mrs. Murdoch MacLeod and I returned last summer from World Council of Churches meetings in Europe, we had dinner with the Rosses one evening in London. They had that day mailed the first draft of the manuscript to the publisher so we all felt it was the time to celebrate! Mrs. Ross told us how she had to keep reminding Dr. Ross that he could not use such "heavy" material—that this book must be for more popular reading. They have succeeded in giving us a most interesting book—heavy or not. Africa is beautiful, as Mrs. Putnam stated; and Africa is disturbed!



Art by Doris Hallas from "Wembi, the Singer of Stories." Bethany Press, 1959. Used by permission.

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NEWS

of the Brotherhood

Resigns Chicago Federation Post Effective July 1

John Harms Named Indiana Executive



CHICAGO—John W. Harms, executive vice-president and for 17 years chief officer of The Church Federation of Greater Chicago, has resigned and announced that he will become general secretary of the Indiana Association of Christian Churches.

His resignation will be in effect on or before July 1.

In his letter of resignation, Dr. Harms called attention to the importance of the future work of the Federation. He said: "For 53 years the Federation has been a vital factor in the growth of the Chicago area. . . . Long strides have been taken in the development of unity and cooperation among the Protestant and Orthodox Catholic forces of Chicago. . . . However, only a beginning, the laying of foundations, has been accomplished so far. The main task remains for the future."

Before going to Chicago in 1943, Dr. Harms was executive secretary of the Council of Churches and Christian Education of Maryland-Deleware.

A graduate of Phillips University, Enid, Okla., he received his masters degree from the University of Chicago Divinity School and was awarded the honorary doctor of laws degree from Phillips in 1952.

Well known in ecumenical circles, Dr. Harms is a representative of several units of the National Council of Churches, including the Division of Christian Education; and he was a member of committees that

created the National Council in 1950. He was a Disciples delegate to the first assembly of the World Council of Churches in the Netherlands in 1948 and many will remember his major part in planning the Festival of Faith which was held in Chicago's Soldiers Field in connection with the second assembly of the World Council in August of 1954.

End of an Era?

Akron Plan Milestone

AKRON, OHIO—The Akron Plan church came into existence in 1893 when High Street Christian Church of this city erected its present building.

George W. Kramer, the architect, created this unique design which has been copied by literally thousands of congregations of all denominations.

The Akron Plan distinctive feature was having classrooms around the church auditorium which could be opened into the sanctuary for a large attendance in church.

However, High Street Church began to depart from the Akron Plan in 1915 when the congregation erected Brotherhood Hall. This unit provided space for the junior department and later was remodeled to provide nursery facilities.

The departure from the once popular Akron Plan for church school arrangement became almost a complete reality when Board Street Church recently dedicated its new three-story education unit.



DEDICATION SERVICES were held recently for this new three-story education unit of High Street Christian Church, Akron, Ohio. President Perry Epler Gresham, of Bethany College was the speaker. Franklin H. Minck is pastor

Summer Volunteers

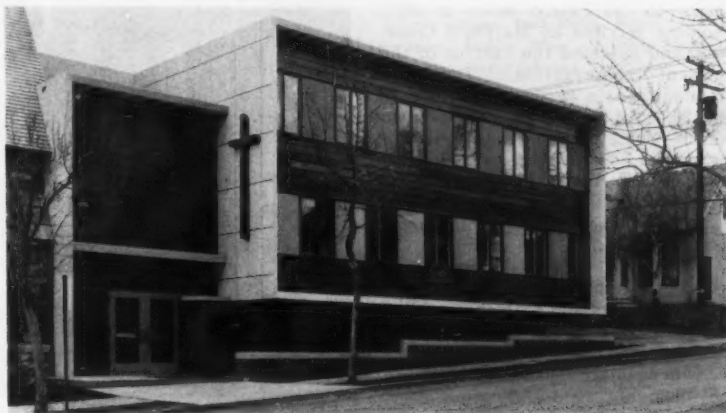
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Ecumenical Projects. Rodney Smith worked in a project of the American Friends Service Committee in Wales.

U. S. Program. Anne Thomas and Joyce Perry worked with the Unitarians and Universalists in a Chicago project.

Migrant Ministry. Carolyn Fredrickson, Pat Arnholtz and Dale Fernow all worked with migrants under the Oregon Council of Churches.

These young people are students at the University of Oregon and Northwest Christian College, Eugene, Oregon.



First Christian Church, Helena, Mont., recently completed this new education unit which consists of church parlor, fellowship hall, 14 classrooms and will accommodate 375 church school people. The building project consisted also of a complete remodeling of the sanctuary. Total cost involved was about \$150,000, \$45,000 of which was made available through the will of Sallie B. Davidson, a member of the church.—GLEN A. HOLMAN, Correspondent.

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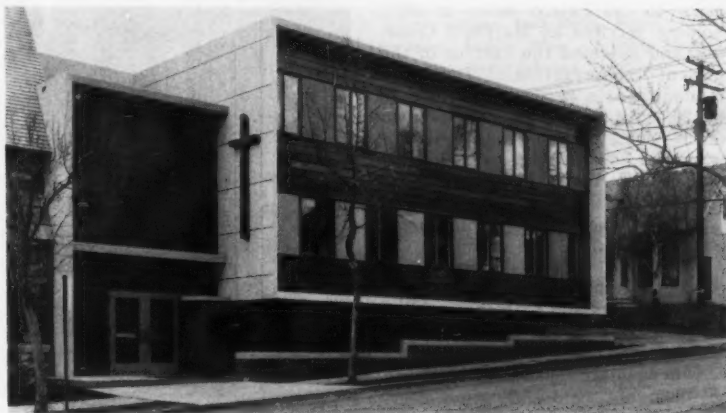
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Louisiana Executive

LAKE CHARLES, LA.—Albert N. Jones, pastor, First Christian Church here, has been named by the Louisiana Association of Christian Churches to serve as executive secretary, succeeding Joe R. Babb, effective Jan. 1.



Albert N. Jones

A native of Texas, Mr. Jones holds the B.A. degree from Texas Christian University, Fort Worth and the B.D. degree from The College of the Bible, Lexington, Ky.

He served churches in Texas, was a chaplain in the U. S. Army during World War II, and came to serve First Church here in 1950.

Mr. Jones is well acquainted with the state program in Louisiana having served as a member and as chairman of the state board, chairman of the departments of ministry and worship and of evangelism and membership development. He was president of the 1955 State, Convention and director of the 1959 young people's conference.

● At Watsonville, Calif.

Centennial Afterglow

WATSONVILLE, CALIF.—First Christian Church here has celebrated its centennial year.

During the 100 years the congregation has known seven locations, 30 ministers and three fires.

J. K. Rule, itinerant preacher, came to the Pajaro valley in 1859, holding services at Murphy's Crossing, and gathered the nucleus of the present congregation. The first building was a herdsman's cabin, 16 by 20, with three windows and two doors—one for men and one for women. This church was located on San Juan road, about three miles from here.

In 1873 the congregation moved into Watsonville and worshiped in Allen's hall. Shortly thereafter a church building was acquired from the Methodists and with the building came a bell cast in Sheffield, England in 1860.

A new church plant was erected in 1892, but before the first services were held it was destroyed by fire.

Tragedy struck again on July 4, 1902, when the "new" church was leveled by fire as the local fire brigade was taking part in a hose

tournament in a neighboring town.

A new site was chosen and a "fire-resistant" building with walls of cut stone was erected. The new building was dedicated Feb. 7, 1904. However, this structure was gutted by fire 23 years later, in 1927.

Moving to a new location outside of the business district, the present mission-style church was dedicated June 3, 1928.

During the 100-year history the congregation has been served by 30 ministers, including the present pastor, Forrest Lumsden.

Mabel R. Curtis, historian of the church, prepared a history of First Church which was printed and made available to members and friends of the congregation.

Cincinnati Construction

CINCINNATI, OHIO—Kenwood Christian Church here in suburban Cincinnati dedicated the first unit of its building program at special services.

At the morning service, Richard Hudson, the organizing minister, preached the sermon in the dedication of the congregation. During the afternoon the new building was dedicated and Herald B. Monroe,

state secretary, brought the message.

The new structure consist of five classrooms, choir room, office and fellowship hall.

Donald L. Steffy is now serving the church as pastor. The Kenwood Church is a new congregation organized in 1955.

World Convention Bulletins

● THE 1960 BRITISH ANNUAL CONFERENCE of Churches of Christ (Disciples) will be held in Edinburgh, Scotland, immediately preceding the World Convention. The British conference begins Saturday afternoon, July 30, and will close at noon on Aug. 2. The World Convention begins that afternoon with a fellowship tea at 4 o'clock.

● MANY MINISTERS attending the World Convention will occupy the pulpits of churches in Scotland on Sunday, Aug. 7.

● CORRECTION. In the picture caption on page 22, November 29, 1959, issue, Mrs. Jesse E. Martin, sister of the late Oreon E. Scott, was inadvertently identified as his daughter.

Luncheon in Nashville Honoring Perry Gresham



PERRY E. GRESHAM, president of Bethany College, Bethany, W. Va., spoke to students and faculty of the Divinity School of Vanderbilt University in Nashville, Tenn. Pictured are some of the church leaders who attended a luncheon to honor Dr. Gresham at the Disciples of Christ Historical Society building (from left): Dr. Gresham; Willis R. Jones, president of the Society; Kenneth Kaufman, Murfreesboro, Tenn.; Roger T. Nooe, Forrest Reed, W. M. Hardy, Charles Crouch, Wayne Braden and Herman Norton.

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state secretary, brought the message.

The new structure consist of five classrooms, choir room, office and fellowship hall.

Donald L. Steffy is now serving the church as pastor. The Kenwood Church is a new congregation organized in 1955.

World Convention Bulletins

● THE 1960 BRITISH ANNUAL CONFERENCE of Churches of Christ (Disciples) will be held in Edinburgh, Scotland, immediately preceding the World Convention. The British conference begins Saturday afternoon, July 30, and will close at noon on Aug. 2. The World Convention begins that afternoon with a fellowship tea at 4 o'clock.

● MANY MINISTERS attending the World Convention will occupy the pulpits of churches in Scotland on Sunday, Aug. 7.

● CORRECTION. In the picture caption on page 22, November 29, 1959, issue, Mrs. Jesse E. Martin, sister of the late Oreon E. Scott, was inadvertently identified as his daughter.

Luncheon in Nashville Honoring Perry Gresham



PERRY E. GRESHAM, president of Bethany College, Bethany, W. Va., spoke to students and faculty of the Divinity School of Vanderbilt University in Nashville, Tenn. Pictured are some of the church leaders who attended a luncheon to honor Dr. Gresham at the Disciples of Christ Historical Society building (from left): Dr. Gresham; Willis R. Jones, president of the Society; Kenneth Kaufman, Murfreesboro, Tenn.; Roger T. Nooe, Forrest Reed, W. M. Hardy, Charles Crouch, Wayne Braden and Herman Norton.



CHAPLAIN IN ALASKA

CHAPLAIN (1st Lt.) Alan C. Tibbetts is shown as he addressed some 1,600 troops of the 1st Battle Group, 23rd Infantry, Fort Richardson, Alaska, as the soldiers took part in the observance of National Prayer Day on Oct. 7. Col. Cecil H. Bolton (background), commander, read the Presidential Proclamation for the service. Chaplain Tibbetts, a Disciple, is a graduate of The Divinity School of Drake University.



BEEF FOR HOME

HARRISBURG, ORE.—Rex Jones, pastor of First Christian Church here is shown as he presented 500 pounds of dressed beef to Mrs. Pearl Finley, superintendent of Northwestern Christian Home at Beaverton, Ore. In this project, calves are purchased by the church, cared for and fed by members of the congregation. At maturity the beef is processed and presented for use in the summer camp and conference program and the N.B.A. home.

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in focus



DECATUR, ALA.—First Christian Church here has broken ground for its \$65,000 education building. Pictured are participants in the ceremonies. (From left): Edward Simms, building committee; Robert Shaw, minister; John Harlow (with shovel), elder emeritus; Fred Smith, board chairman; Zola Clark, architect; Ainslie Wyle, building committee chairman; and Floyd Johnson, contractor.

WOMAN OF THE CHAPEL

BERCHTESGADEN, GERMANY—Pictured are Christian Church (Disciple) women who attended the Protestant Women of the Chapel Convention here recently. Standing (from left): Mrs. Reid H. Bunker, First Christian Church, Timpson, Tex.; Mrs. Ronald R. Coleman, Oak Cliff Christian Church, Dallas, Tex.; Mrs. Robert McMellen, Christian Church, Slater, Mo.; and Mrs. Tom L. Bryant, First Christian Church, Healdton, Okla. Standing in front are Sue Ann and Tomie Lee Bryant from Healdton.





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● Otis Swords New President

Georgia Assembly



C. HAROLD OWENS has been called by the Christian Churches of Georgia to serve as executive secretary of Christian Men's Fellowship, with some responsibilities in the fields of evangelism and stewardship. Mr. Owens has been manager of the Illinois Christian Home in Jacksonville. He will make his home in Atlanta.

ATLANTA, GA.—The 110th annual Convention of Christian Churches of Georgia was held here in First Christian Church with 860 registered delegates.

Otis L. Swords, pastor, First Christian Church, Monroe, was elected president and Mrs. Frank A. Davis, First Church, Decatur, was chosen as vice-president for the 1960 convention.

At the business session a resolution "urging the governor and the general assembly of Georgia to continue the uninterrupted operation of our public schools" passed overwhelmingly. The resolution called for the continuation of the present program "before irreparable harm has been done."

Mrs. Mae Yoho Ward spoke at the CWF banquet and Wm. H. McKinney was the speaker for the CMF dinner meeting. Harry J. Berry was re-elected general secretary of the Christian Churches of Georgia, Inc.

Other actions of the convention included the acceptance of \$25,000 each year for the next ten years to build new churches; selected Elmer N. Anthony, who for 25 years has served the Mount Vernon Christian Church, as "Georgia Christian Church Rural Minister of the Year"; announced the employment of C. Harold Owens, Jacksonville, Ill., as executive secretary of the Christian Men's Fellowship, having additional responsibility in the fields of evangelism, stewardship and new church development; and accepted a mini-

mum financial goal of giving to missions of \$1.00 out of every \$2.00, instead of current ration of \$1.00 to every \$7.40 received.—CHARLES F. SCHWAB

● Michigan Discussions

Independent Issue

EAST LANSING, MICH.—The cooperative and independent ministers and some of their lay leaders met at Central Christian Church in Battle Creek on Nov. 4 to discuss the question of internal unity among the Disciples of Christ.

Park Netting of the Owosso Church presided. A paper was read and discussed by Robert Palmer, pastor of the Buchanan Church of Christ, representing the independent point of view. Lawrence Maines, state secretary of the Michigan Christian Missionary Society, represented the cooperative side with a paper in the afternoon session.

Both speakers said that brotherhood organization and missionary procedures were not the major issues of division between the two groups. The independents are becoming more highly organized as they cooperate with one another.

The basic difference centered around the interpretation of the Bible. The independent speaker attacked the cooperative ministers and churches as not being true to the Bible. The cooperatives indicated that there ought to be a road on which each could travel together as they studied and discussed what the Bible really teaches.

Mr. Palmer would not agree that the two groups were on the same road. Thus, it seemed to him that they had little in common. He stated that Christians ought to have the same belief before they could associate together.

The group voted 48 to 18 to continue the discussions at some future date.—LARRY MAINES

Apartments for Aged in Hollywood



HOLLYWOOD, CALIF.—Bethany Towers here, a home for senior citizens, owned and operated by the Christian Churches of Southern California, will soon be ready for occupancy.

The building consists of some 90 apartments fully furnished with private baths, kitchenettes and dinettes. There is also a large dining room, sick bay and other facilities. Rates are available for either all or part of the meals.

Because of the favorable location, close to public transportation and downtown Hollywood, applications for life care are coming in at a rapid rate.

Inquiries may be directed to Neal D. Ireland, executive director, 1745 N. Gramercy Place, Hollywood, Calif.

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RELAX . . .

SECRETS

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"Did you really?" she exclaimed, "How on earth did you do it?"

The farmer lowered his voice. "If you promise never to tell the secret, I'll tell you," he whispered. "I planted a napkin."

—ARKANSAS BAPTIST

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It's getting harder and harder to support the government in the style to which it has become accustomed.

—AUSTRALASIAN MFR.

* * *

On days when it is cold or wet
The children watch the TV set
In just the way the darlings do

When it is warm and skies are blue.

—TOM PEASE IN "QUOTE"

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Bethany College, founded by Alexander Campbell, is the oldest degree granting college in West Virginia.

NOTICE!

First Christian Church, Leesville, La.
Will need a pastor soon.

If interested address:

H. C. Newsome, Ch., Pulpit Committee

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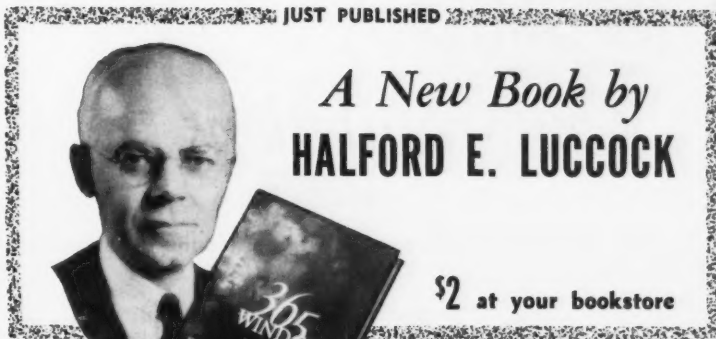
Wall Calendar 1960

All 12 months on one 28 x 32 inch sheet. Large numerals for easy reading across the room. Sundays and holidays in red. Ideal for church offices, meeting rooms, State Missionary Society offices, dens and offices in the homes.

\$1.00



JUST PUBLISHED



365 WINDOWS

2-minute meditations for daily use

DR. LUCCOCK is known for the pungent humor of his letters to the editor, under the pen name of Simeon Stylites, in *The Christian Century*, and for the more than 24 books he has written, including: *Preaching Values in New Translations of the New Testament*, and *In the Minister's Workshop*.

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Abingdon Press

JANUARY 3, 1960

PUBLISHER OF THE INTERPRETER'S BIBLE

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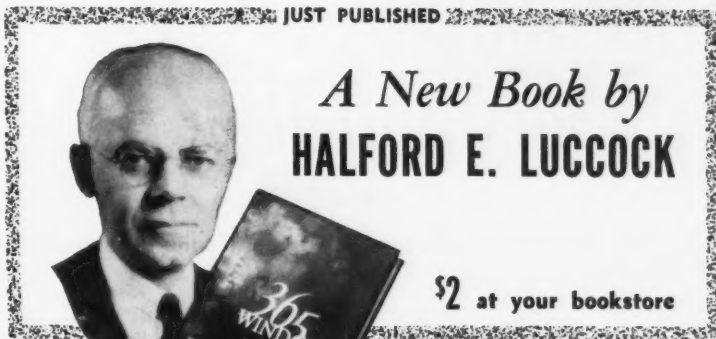
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—THE BARRIER

(Continued from page 15.)

"Did . . . did . . ." Brad stammered.

"Yes," Steve broke in. "Yes, neighbor. You kept the big lamp burning. You're the best publicity getter I know," Steve chuckled. "Here, take a look at the morning news, hero."

Brad dizzily read the account of his own "quick thinking and disregard for personal safety." His actions had saved the life of not only one sick tower tender, but undoubtedly the lives of scores of others, too. "With only minutes to go," the account continued, "not one, but two tremendous tasks faced him. Mr. Bradford Burton accomplished the impossible. He completed both. Before climbing the ladder, Burton had presence of mind to lift the telephone receiver and ask the operator to send a doctor to the tower."

He put the paper down without finishing the story.

"Made a big fuss over nothing, didn't they?" he said. "But what I want to know is, how did I get here? Why?"

"It's all right there in the paper," Steve grinned. "Why don't you read it? I'm here with a severe case of food poisoning—something I ate for supper, I guess. You're here on account of you tripped and fell down fifteen feet of ice-covered steel—plop on to the platform. They figured you lay up there unconscious for over an hour. Wonder that storm didn't kill you, man."

There was a long silence. Then Brad said, "Hmmm, guess both of us came pretty close to . . . to the end last night."

Steve nodded soberly. "Sometimes a guy has to be hit on the head pretty hard before the truth gets through his thick skull." He paused and grinned at Brad. "It finally got through to me. Only a Christian could do a thing like that, in the first place. And then—you were ready, Brad. You

might have frozen to death, but the thing is, you were ready. But not me. If that poison had—well, I just wasn't ready, that's the difference. Funny . . . all of a sudden I got the picture. If other people aren't what they say—well, they're the ones who'll have to answer. But I'll have to answer for me—no one else can."

Brad recognized the opening he'd waited for, prayed for.

"But when the day comes, you'll have the right answer now, won't you, Steve?"

Both men lay back, in silence, looking at the ceiling. Brad smiled. Their one barrier was melting away rapidly. He turned his head and looked out the window. The ice outside was melting, too.

**WANTED—Director of
Christian Education for the
First Christian Church, 1826
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Readers, Editors and Publishers of "The Christian"

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(DISCIPLES OF CHRIST)

800 Test Building

Indianapolis, Indiana

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800 Test Building

Indianapolis, Indiana

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We know that you'll be interested in the coming features of THE CHRISTIAN, so we've decided to let you have

a peek into the future



Here are just a few titles of many articles to appear in early issues of THE CHRISTIAN:

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- "The New Face of Unity" by Benton Roy Hanan
- "The Meaning of Our Worship" by John Paul Pack

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"All in favor, say 'Aye'"

by J. Warren Hastings

HE PRESIDED over the board meeting with a masterful hand. The state board which serves our churches in a large area was in session and he was the chairman of the meeting. I sat in the back of the room and was greatly inspired by the tremendous efforts that he and the members of the board were making to advance the cause of Jesus Christ in a great area.

"The next item on our agenda," he said, "is the program of founding new churches. I have before me an analysis of one area in which we have considered starting a new church of Jesus Christ. If you recall, we appointed a special committee to study the possibilities for a church in that location.

"I have before me the report of the committee and it does not recommend founding a church in that area at this time. It does, however, state that there are several other sections which are vitally in need of new churches.

"We have the responsibility of leading out in bringing new churches into being and it is my hope that we will start many new churches within the next few years. Only as the Disciples of Christ begin new churches, and many of them, can we be a truly growing brotherhood. We have a major responsibility in this whole field and I hope the members of the board are with me as we continue to have studies made as to where we should locate new churches."

A member of the board moved that the report of the special committee should be accepted, and that motion was carried.

The chairman then exclaimed: "I have asked the special committee to study two other locations which

are possibilities for new churches. We shall hear their report in the next meeting."

He studied the agenda for a minute and then he said: "The next item for us to consider is the bringing of new ministers into our area. This is the field in which we must render outstanding service to churches which are calling new ministers. We must help a church in every way possible as it considers calling new leadership. More than that, when the new minister comes on the field, we must welcome him and help him in every way possible to succeed in his church."

Again he looked at the Agenda.

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The report was approved.

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As we parted, I congratulated him on the wonderful work that he and the members of his state board were doing.

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A Texan made the trip to see if Alaska is really as big as people said. It was.

He had to admit that the winter sports were wonderful. Upon his return home, he was describing his ski and snowshoe experiences to a friend.

"But what do they do all summer?" his friend asked.

"Oh, they go swimming that day," he replied.

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The husband who put his foot down probably had it on the coffee table.

—QUOTE

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LETTERS WITH LITTLE WINDOWS

All hail the first, it's here again!

With messages of cheer, again,

With bills enclosing ads galore

Inviting us to charge some more.

—HELEN M. WEBSTER

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"We have decided that Spanish is something we will be studying the rest of our lives. At least we have learned to tell the difference between *pescado*, fish, and *pecado*, sin."

—COURTNEY AND LOIS SWANDER

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"Off to bed now, son; it's almost time for my adult western."

"All in favor, say 'Aye'"

by J. Warren Hastings

HE PRESIDED over the board meeting with a masterful hand. The state board which serves our churches in a large area was in session and he was the chairman of the meeting. I sat in the back of the room and was greatly inspired by the tremendous efforts that he and the members of the board were making to advance the cause of Jesus Christ in a great area.

"The next item on our agenda," he said, "is the program of founding new churches. I have before me an analysis of one area in which we have considered starting a new church of Jesus Christ. If you recall, we appointed a special committee to study the possibilities for a church in that location.

"I have before me the report of the committee and it does not recommend founding a church in that area at this time. It does, however, state that there are several other sections which are vitally in need of new churches.

"We have the responsibility of leading out in bringing new churches into being and it is my hope that we will start many new churches within the next few years. Only as the Disciples of Christ begin new churches, and many of them, can we be a truly growing brotherhood. We have a major responsibility in this whole field and I hope the members of the board are with me as we continue to have studies made as to where we should locate new churches."

A member of the board moved that the report of the special committee should be accepted, and that motion was carried.

The chairman then exclaimed: "I have asked the special committee to study two other locations which

are possibilities for new churches. We shall hear their report in the next meeting."

He studied the agenda for a minute and then he said: "The next item for us to consider is the bringing of new ministers into our area. This is the field in which we must render outstanding service to churches which are calling new ministers. We must help a church in every way possible as it considers calling new leadership. More than that, when the new minister comes on the field, we must welcome him and help him in every way possible to succeed in his church."

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Second Section of the Africa Mission Tour

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Both sections of the tour will participate in sessions of the World Convention of Christian Churches (Disciples) in Edinburgh, Scotland, Aug. 2-7. One group will tour Africa just prior to the convention; the other, at the close of the convention.

The first section will leave New York about June 6, going to Lisbon, Portugal, then on to Ghana, Belgian Congo, Egypt, Jordan, Israel, Greece, Italy, Germany, France, Belgium, England and Scotland. It will arrive in Scotland just prior to the convention.

The second section will leave New York July 29, going first to the World Convention; then to the above-mentioned places, in reverse order. Each section will visit the same places, be involved in the same length of time in tour and with the same tour fare (\$2,800).

Groups will travel on regularly scheduled airlines, economy and tourist class accommodations. Each section will be accompanied by a member of the staff of the United Society.

The tour committee found that 14 months before the Africa tour was to start, the quota of 25 had been filled by men and women from many parts of the United States. There also was quickly a waiting list of 10. Many more requests came in, so the second section is being suggested.

Each person on a mission tour pays his own expenses. The itinerary is arranged so that the group can meet missionaries and national leaders of churches of various lands.

Highlights of the tour will include seeing "The Passion Play" while in Germany and visiting historic Bolenge in the Belgian Congo, along with many other city and rural stations of the Disciples of Christ Congo Mission.

Information may be obtained from the Tour Committee, United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

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Major subjects to be discussed and messages to be presented include:

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The planning committee, headed by James Carr, includes: Dyre Campbell, Ting Champie, Don Evans, Charles Gresham, Sam Hamilton, Clifford Hauswell, W. L. McEver, Tom Parish, Cecil Swindle and James Tilsley.

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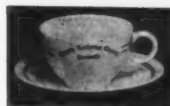
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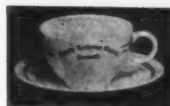
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In the present volume Horton Davies, professor of religion at Princeton University, answers the question. He does this by selecting fifteen representative novels which he then examines in detail. He begins with Hawthorne's *Scarlet Letter* and includes such contemporary novels as Spence's *One Foot in Heaven* and Paton's *Cry, the Beloved Country*. (No, he does not neglect Sinclair Lewis' *Elmer Gantry*.)

As there are all kinds of mirrors, so there are all kinds of novels about the ministry. Some are carnival mirrors giving back nothing but a distorted caricature. Others are cracked boarding-house mirrors, showing us very little of the ministry in its true light. But some are clear and true. A conscientious minister can learn something from looking into each of them.

Professor Davies knows his subject and he has given us an illuminating guide to an important area of contemporary literature.—DWIGHT E. STEVENSON

Instructive and Enjoyable

The Singing Church. By Edwin Liemohn. The Wartburg Press. 122 pages. \$2.50.

It is a pleasure to write about Dr. Liemohn's book, *The Singing Church*, because of the interesting subject matter and the excellent way in which it is presented.

In the long history of church music

there are periods of important significance to our present-day singing church and other periods of lesser importance. The latter have been given the necessary coverage in a manner that points up the needed information completely enough to give a general understanding without overstressing the details. The many years of early Hebrew music and the centuries of domination by the Roman Catholic church over the Western World are two of these periods. It is a relief to find a book which covers these areas of time in a concise but enlightening manner.

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Perhaps the most satisfactory chapters of the book are the ones about Psalm singing versus hymn singing. Here one finds interesting reading indeed as from various countries of Europe many branches of the church contribute their customs and ideas to the growth of the singing church. These various contributions are analyzed, discussed and carried into the American development of Protestant church music with emphasis on the singing of the congregation.

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TOWARD A BETTER CHURCH

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Indianapolis, Indiana

Improving the Worship Service First in Series on Worship

In many churches a carefully planned service of worship has gradually deteriorated until it has become routine or haphazard, with little feeling of awe and grandeur on the part of either the leaders or the congregation.

There are various ways of analyzing and improving the service of worship but we suggest a few that may be used in the reader's church. The initiative should be taken by the department of worship.

1. Sponsor a series of church-wide discussions on worship. Encourage small informal conversation groups to discuss such questions as—"What is the primary objective of worship?" "How can such an objective be achieved?" "What does our own service of worship indicate concerning our concept of worship?" "How can we change our setting and procedure to express our deepest convictions and become more aware of the presence of God?"
2. Ask elders, deacons, deaconesses, ushers and choir to spend one entire meeting discussing the service and ways of improving it.
3. Hold a joint meeting of the department of property and the department of worship. Suggest that they go into the sanctuary together to look for anything that would detract from worship and for any changes that need to be made to enhance worship.
4. Ask the choir to use a tape recorder to study their anthems and responses.
5. Ask each person and group

responsible for any phase of the service of worship to study the best books and pamphlets in that particular area.

6. Ask the members of the department of worship to visit other congregations to study both the physical setting and the effectiveness of worship in those churches.
7. Encourage creativity and initiative on the part of church members who would like to make suggestions for varied ways of worship.
8. Use the worship filmstrip in **THE EFFECTIVE CHURCH*** series and the **WORSHIP** manual in the Program Planning Manuals* to find ways of improvement.
9. Ask the choir of the young people to present talks at a church dinner on the subject, "MAKING THE BEST USE OF 'CHRISTIAN WORSHIP—A HYMNAL.'" Then consider putting the best of the ideas into practice.
10. After a period of several months of evaluation and analysis, let the department of worship, with the minister, make the adaptations and changes that will strengthen the entire service of worship.

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6. Ask the members of the department of worship to visit other congregations to study both the physical setting and the effectiveness of worship in those churches.
7. Encourage creativity and initiative on the part of church members who would like to make suggestions for varied ways of worship.
8. Use the worship filmstrip in THE EFFECTIVE CHURCH* series and the WORSHIP manual in the Program Planning Manuals* to find ways of improvement.
9. Ask the choir of the young people to present talks at a church dinner on the subject, "MAKING THE BEST USE OF 'CHRISTIAN WORSHIP—A HYMNAL.'" Then consider putting the best of the ideas into practice.
10. After a period of several months of evaluation and analysis, let the department of worship, with the minister, make the adaptations and changes that will strengthen the entire service of worship.

*Available through Christian Board of Publication, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Congratulations

Editor, The Christian:

Congratulations on the change of name. "The Christian"! That will be fine. It will never be necessary to change again. What a time is this for a great religious newspaper.

In the highest echelons of our political economy as well as in education and social science the top voices are pleading for the very same thing for which you have been pleading all these years. Christianity has never had such a prophetic re-enforcement in any other generation which has ever lived.

My cordial congratulations and good wishes.—HOMER W. CARPENTER, Louisville, Ky.

Prayers Asked

Editor, The Christian:

At a meeting of the steering committee of the new Windward Christian Church near Kailua, Hawaii, it was decided to ask the Brotherhood through your paper to place the Church on a daily prayer list. We believe much in prayer and often feel that our people do not pray enough for one another.

We are grateful to the Military and Veterans Services of the United Christian Missionary Society for the purchase of the two acres of land for the Church and for their fine cooperation in helping us get started. Plans now are to begin meeting in the Y. M. C. A. building which is just across the street from the Church site, on January 17, 1960.

First Church is giving up some fifteen or twenty good members to assist and will also help to underwrite the new church budget.—GEORGE A. JACOBS, for the Windward Christian Church, GEORGE ROTH, chairman of the steering committee, Honolulu, Hawaii.

Yank in Scotland

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The Christian Evangelist-Front Rank has been giving marvelous coverage to the coming World Convention. I'm sure that if I were home it would encourage me to make plans for attending. But I am already over here and need not

be convinced. I'm not only going to attend but I'm having a chance to see the preparations first hand as an ex-officio member of the World Convention Edinburgh Committee.

What I have to say now is not an official statement from the committee; I'm saying this entirely on my own. The Edinburgh Committee is working hard to prepare the way for you who will be coming from all over the world. I assure you they are enthusiastic about their brothers and sisters of the church who will be coming here next August.

Edinburgh is a great city, as you have already been told by many who have been here. It is a busy city and the center of tourism in Scotland. Hotels, hostels, rooming houses are booked months in advance. It is said, "Don't ask directions from anyone on Princes Street for they are probably tourists, too." That's just a hint on how busy the city can be in the summer time.

The housing accommodations committee has done a tremendous job in getting reservations in large and small hotels, hostels, tourist homes and private homes for over 3,000 delegates. I would suggest to all who are planning to come to Edinburgh in 1960 for the World Convention, that you send in your registration fee now to H. B. Holloway, 110 South Downey Avenue, Indianapolis, and request the housing you want for the convention.

It is my understanding that these housing accommodations for 3,000 persons are allocated to the World Convention and room assignments must be secured through it. You have probably made up your mind about coming, so why not send in your registration fee now and request your room assignment?—DONALD R. JARMAN, Kirkcaldy, Fife, Scotland.

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: The question I am submitting I would like to have answered in such a way that it might be printed in leaflet form and handed to members of the church. The question is this: What is expected of me as a member of the Christian Church?

ANSWER: Your question has been given much thought—in fact it has spoiled a night's sleep. I am going to do something I have never attempted before. I am going to try and answer your question in four parts.

Whether or not it is ever printed in leaflet form will, I think, depend on three things: 1. The willingness of the editor to devote four issues of the column to this subject; 2. My ability to answer your question in simple, understandable and challenging terms; 3. Your ability to get four or five hundred churches to order enough copies of the proposed leaflet to pay your printing costs.

As a member of Christ's church you will be expected to "Think." God has given us minds. Some have great minds, others of us mediocre minds. However, it is the possession and development of that mind that makes us a true child of God.

You must think about God and his relation to man. Christ came to reveal the fullness of God and to be a Christian we must try to comprehend that fullness. It is no sin to have doubts. The sin is in refusing to think our way through our doubts. Some call it theology but I prefer to call it thinking about God and our relationship to him. Our great source book is the Bible. It will take the best mind you possess to read the Bible with understanding, but that is what is expected of you as a church member.

You must think about the church and its program. Christ established the church and he expects all of his followers to give heart and mind and soul and strength to serve that church. The church is a fellowship of believers. In becoming a Christian you said "I believe," but that confession means much more than mental assent. It means that you have entered a fellowship that reaches around the world.

To refuse to think of the total church program in either your local church, your home community or around the world means that you are contributing to the impotence of Christ's church. To have a vital part in building the program of the church—the kingdom of God on earth—is what makes you a real church member.

You must think great thoughts. The mind and the heart grows in relationship to the greatness of our thoughts. If we spend our time in idle conversation or in reading trash we cannot hope to be a worthy church member. If we read great books and think great thoughts we help to lift the world toward God and glorify the church with our lives.

Paul said to the members of the church at Phillipi, "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, . . . think about these things." Here is certainly a part of the answer to your question.

Many churches have been wrecked because the members refused to see the good in others and went about bearing false witness against other church members. Beautiful churches have been erected because pastor and people have thought and prayed about the beautiful. The Kingdom of God has been made strong because

church members have been the bearers of good reports concerning their fellow church members.

You must think about life and death. Above all others, church members should be willing to give earnest thought to the mysteries of life and the inevitability of death. It is not enough to sing "Ah, sweet mystery of life." We must be willing to probe into those mysteries.

Some of us are tempted to shove aside the thought of death while others live every hour in mortal fear of death. The member of Christ's church should be able to lay hold upon a faith that causes him to glorify life and win the victory over death. Let us say "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

Church Chuckles by CARTWRIGHT



"Praying's fine, but he'd better start giving Divine Providence a little help."

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